

# 50<sup>th</sup> Year Golden Jubilee

St. Theodosius Russian Orthodox Cathedral

1896



1946

STARKWEATHER AVE. & ST. TIKHON ST.  
CLEVELAND  
OHIO






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**First St. Theodosius'  
Russian Orthodox Church**

1896 — 1902

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formerly

McKinstry and Literary Road

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**Second St. Theodosius'  
Russian Orthodox Church**

1902 — 1911

Formerly St. Joseph's Convent

Present School Building

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THE AMERICAS AND CANADA

RULING PRELATE OF THE RUSSIAN ORTHODOX CHURCH  
IN AMERICA





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HIS GRACE NICHOLAS

Bishop of Alaska and  
Aleutian Islands

In whose administration  
St. Theodosius Church was  
founded and blessed by His Grace

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HIS GRACE JERONIME

Present Bishop of  
Detroit and Cleveland

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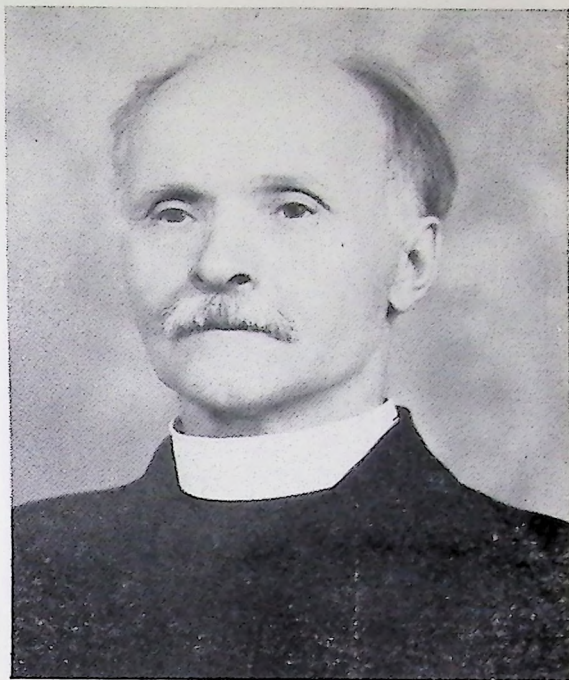
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## PAST PRIESTS

of St. Theodosius Russian Orthodox Church



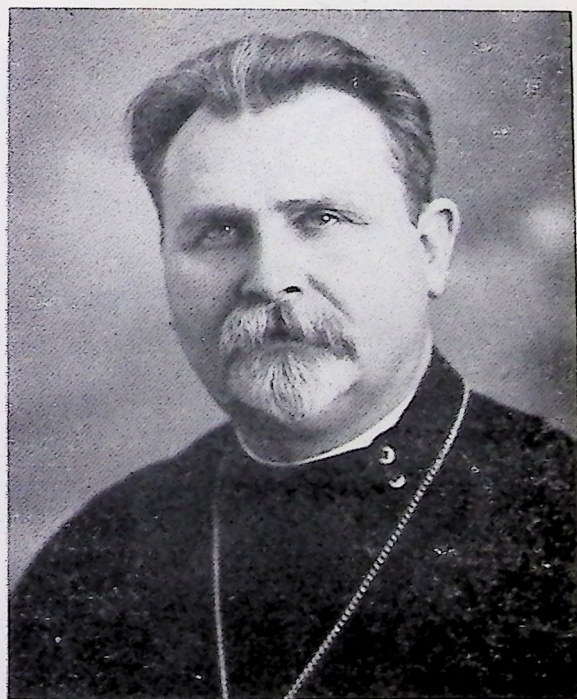
REV. JOHN NEDZELNITSKY  
1896



VERY REV. VASILI VASILIEFF  
1908



REV. CHEPELEFF  
1909



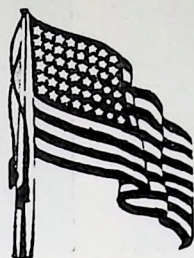
REV. LISENKOVSKY  
1910—1914





Very Rev. Jason R. Kappanadze





## Dedication

We respectfully dedicate this St. Theodosius 50th Year Golden Jubilee Souvenir Book to the Founders of St. Theodosius Parish and Church for their courageous efforts in planting the seed of Holy Orthodoxy in this great city of Cleveland.

We humbly and reverently bow our heads before these pioneers whose many sacrifices furthered God's work on American soil.

We sincerely pray that God's blessing be upon the living members throughout the days of their life.

May the Grace of our Lord be with them and may they enjoy His blessings for many years to come.

To the living Founders we say "МНОГАЯ ЛѢТА" (Many years of good health).

For the departed we fervently pray — "ВѢЧНАЯ ПАМЯТЬ" (Eternal Memory).



---

## CHARTER MEMBERS



Andrew Boryk



Mrs. Boryk



Andrew Ferencz



Mrs. Ferencz



John Ferencz



Elizabeth Ferencz



Michael Ferencz



Anna Ferencz



Alex Homik



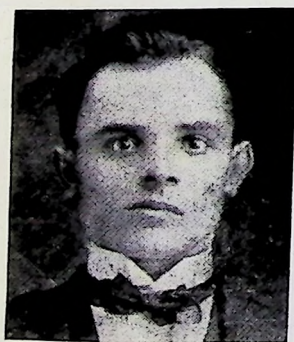
Mrs. Homik



Mrs. Kapitula



Stephen Kasych



Andrew Kivko



Mrs. Kivko



Daniel Klimovsky



Mrs. Klimovsky



## CHARTER MEMBERS



John Maharidge



Mary Maharidge



Dimitry Matey



Mrs. Matey



Timothy Mayhrich



Mrs. Mayhrich



Peter Nalesnik



John Nestor



Alex Rusynyk



Julia Rusynyk



Anna Scuba



John Udics



Mrs. Udics



John Warholiak



Mrs. Warholiak

Names of Charter Members whose pictures were unavailable appear on page 27





VALENTIN CHIJEFF - Choir Director

CONGRATULATIONS

TO OUR CHURCH

f r o m

ST. THEODOSIUS CATHEDRAL CHOIR .

Michael A. Fill, Ass't Choir Leader and President

Ann Vorobel, Vice-President

Ann Bennett, Secretary

William Nagosky, Treasurer

Roy J. Kappanadze, Advisor

Esther Kappanadze

Eva Hanchuk

Charles Hanchuk

Joseph Macko

Mary Slota

Eva Dudich

Rose Kobelak

Betty Schipchik

Claudia Schipchik

Mike Danko, Sr.

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Al Barony

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Mary Hotz

Anne Olah

Dorothy Poberezny

Michael Rozdelsky

Nicholas Mallchok

George Udics

Helen Biben

Mary Byndas

Helen Dubinsky

Rose Mallchok

Helen Kostuk

Anna Franks

Anne Sajna

Lydia Kostuk



## 50th Year Golden Jubilee Committee



First row seated left to right—Helen Jemma, Secretary; William Boryk, Vice Chairman; Steven Rusynyk, Jubilee Committee Chairman; Very Reverend Jason R. Kappanadze, Honorary Chairman; Reverend N. Vansuch, Assistant Pastor; Valentin Chijeff, Concert Committee Chairman; Peter Olshevski; Mrs. Mallchok.

Second row left to right—Michael Yurch, Program Book Chairman; Ann Yaroma; Mrs. Mary Fedak, Menu Committee Chairman; Ann Bennett; Helen Meyer; Ann U. Mayhrich; Peter Sekerak; William Mayhrich, Dance Committee Chairman; Ann Sidorak; Rose Yaroma; Andrew Clements, Automobile Raffle Committee Chairman.

Top row left to right—Mrs. Jacobson; Mrs. Pawlak, Reception Committee Chairman; John Washko; Steve Kivko; Samuel Klemosky, Photography, Pictures and Cuts Chairman; Steve Tunder, Badge and Souvenir Pin Chairman; John Yaroma; Michael Fill.



First row left to right—Mrs. Anna Morgan, Mrs. Julia Maharidge Cherevkoff-History Chairman, Anna Vorobel.

Second row left to right—Andrew Yankovich, John Bugay, John Kisha, Ticket Chairman.

Not on pictures—George Manko, Treasurer; Nicholas Supina, Publicity Committee Chairman; Ignatius Sudnick; Mrs. Eva Hanchuk; V. Kwochka; Peter Kurilko; Peter Senchak.



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WILLIAM BORYK, First Vice-President

MARY BUCHKO, Second Vice-President

PETER KORMOS, Pres. Supreme Court

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Pittsburgh 30, Pa.






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V. REV. JASON R. KAPPANADZE  
 In the year 1907  
 His 5th year as pastor of St. Theodosius Church

---



V. Rev. Jason R. Kappanadze — Matuska Maria Kappanadze  
 Their sons Roman to left and Nicholas to right  
 In the year 1916



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JOHN WASHKO, Mgr.

7th Ward Councilman 1940-41

Church Committeeman—10 years



## 1946 St. Theodosius Cathedral Officers



First row seated left to right— Andrew Yankovich; Steven Rusynyk, Chairman of Jubilee Committee; Peter Olshevski, President of Church; Very Reverend Jason R. Kappanadze, Pastor; George Manko, Treasurer; John Kisha, Assistant Secretary and Treasurer; Charles Calash.

Second row standing left to right—Anthony Mychko; John Poluschuk; Reverend Nicholas Vansuch; Valentin Chijeff, Choir Director; John Washko; Egnaty Kravchonok.

Top row standing left to right—Tom Tyrpak; Steve Tunder; Michael Gabor; Steve Kilko; Dan Mallchok; Justin Letvenuk.

★ ★ ★

## Church Council

### OFFICERS

The Very Rev. Jason R. Kappanadze, Pastor-Sec.  
 Peter Olshevsky, President  
 Joseph J. Ferencz, Vice-President  
 George Manko, Treasurer  
 John Kisha, Assistant Secretary and Treasurer

### AUDITORS

Klemosky, Samuel D.    Schipchik, Stephen  
 Millen, Spiridon        Yurch, Michael  
 Onuphry Sabat, Church Custodian  
 Joseph Luckianov, Sexton

### MEMBERS

|                    |                         |
|--------------------|-------------------------|
| Balash, Charles    | Meczka, Anthony         |
| Eugay, John        | Poluschik, John         |
| Gabor, Michael     | Rusynyk, Steven         |
| Homik, Feodor      | Tereskevich, Evsegny    |
| Kivko, Stephen     | Tunder, Steve           |
| Kravchonok, Egnaty | Tyrpak, Tom             |
| Letvenuk, Justin   | Washko, John            |
| Mallchok, Dan      | Yankovich, Andrew J.    |
|                    | Walochonowecz, Waldemer |



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To these two men who risked all, financially, to make  
St. Theodosius Church and St. Theodosius  
Cemetery possible,

**Вѣчная Память**



JOHN FERENCZ

"Mr. John Ferencz somehow got wind of the fact that the Nuns wished to dispose of their property. He informed Father Kappanadze of the fact and soon they were busily negotiating to acquire the property. He took a great personal risk and mortgaged his own property to help matters along."



PETER KORMOS

"Peter Kormos stepped into the foreground by assuming the mortgage for the purchase of the cemetery."

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Cleveland

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# The History of St. Theodosius Russian Orthodox Cathedral

CLEVELAND, OHIO

## FORWARD

Dear Reader:

As you are reading this brief sketch, please remember that it was written with "Malice toward none charity toward all"

Julia Maharidge Chervekoff



LAYING OF THE CORNER STONE OF THE PRESENT ST. THEODOSIUS CATHEDRAL

### A—ALASKA

There are only thirteen people living of the original founders of the St. Theodosius Parish. They are Mrs. Anna Kapitula, Mrs. Anna Scuba Dupay, Mrs. Steven Kasych, Mr Andrew Boryk, Mrs. Elizabeth Ferencz, Mrs. Anna Ferencz, Mrs. Dimitri Matej, Mrs. Udics, Mrs. Alex Homik, Mrs. Mary Warholiak, Mrs. Julia Rusynyk, Mr. Alex Rusynyk and Mr. Andrew Kivko. They assure and reassure us that the beginnings had their inception back in about 1880, but we assure you that the roots go much farther back; in fact to

the first half of the 13th century when Russian Traders and Explorers began to immigrate, during the gigantic expansion of Russia across Siberia over the Pacific to Alaska, as far back as 1741 when Captain Bering, a Russian discoverer and explorer, found the sea which separates the two continents of North America and Asia and which is named in his honor, the Bering Sea. He also explored the adjacent chain of islands and disclosed the untold wealth in beavers, seals, foxes and even sables. It is not surprising, therefore, that Alaska became the mecca for many ambitious fur traders,



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Metropolitan Platon

It is interesting to note that these men were not missionaries; they were traders and merchants, but they took a keen interest in the welfare of the Aleuts or Alaskan Indians. They succeeded in christianizing many of them. An outstanding merchant was Golikoff who baptized a group of Aleuts on Umnack Island in 1776. Another earlier merchant of the Alaska Shelekoff Trading Company baptized 40 Aleuts on Kodiak Island in 1774.

Realizing that the work needed a specially trained personnel, namely, clergymen to do this kind of work, Shelekoff requested the Holy Synod of Russia to dispatch to Alaska a force of clergymen and missionaries. This request was filled in 1793. In due time a church was constructed and named "The Church of the Resurrection" which was the first orthodox church built in America.

It became an historic landmark. It was visited by countless tourists of the United States of America. Its last pastor was Rev. Nicholas Kashevaroff, whose oldest daughter, Mrs. Mary Kappanadze, lives in Cleveland. It is superficial to mention that she is the wife of the Very Rev. J. R. Kappanadze, former missionary to Alaska and now Rector of the St. Theodosius Russian Orthodox Cathedral of Cleveland, Ohio and Dean of the Ohio District. Mrs. Kappanadze's grandfather came to Alaska shortly after the Civil War, about 1876. His entire life was spent there working as a Russian priest and missionary. Her father was born in Alaska and lived and toiled in the service of the church until his death not so long ago.

She had many uncles who were all clergymen in that cold, austere but beautiful country. Her uncle, the Rt. Rev. Andrew Kashevaroff, became very proficient in all things Alaskan, so much so that he became Curator of the Alaskan Museum. "He knew all about Alaska," commented the late Will Rogers on his visit to Alaska and the Alaskan Museum.

The missionary work was continued for many years. In their explorations they penetrated into the heart of the continent as far as the fascinating city of San Francisco, California. Missionaries lived and died, some of them at the hands of savages. Aleut Peter was tortured for his faith by Spanish Inquisitors Jesuits at Fort Ross, California. Eventually, the Russians were forced to evacuate from the state.

Another most extraordinary narrative is that of John Veniaminoff, who landed on Unalaska Island, with his young wife and two children, traveling all the way from Irkutsk, Siberia to Kamchatka on dog and reindeer sleds; a feat of hazardous accomplishment extraordinary.



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ST. THEODOSIUS RUSSIAN ORTHODOX CEMETERY  
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★ ★ ★

These men were real missionaries and taught the Indians the rudiments of civilized living, such as how to launder their clothes, the use of soap, how to nurse children, how to use a greater variety of foods, simple hygienic health rules and some crafts and industries, among which were watch and clock making. The highlight of John Veniaminoff's work was a translation of the bible, and other books into the Aleutian language.

When Alaska was sold to the United States in 1867, these missionaries became foreigners to their mother country, but a treaty was effected whereby the Russian Government continued to support the missionaries, while the United States Government allowed them to continue in their work and to own their own property as long as there were members who needed them for religious ministrations and services,

In 1872, the Bishopric was transferred from Sitka, Alaska to San Francisco, California. Therefore, this was the first dynamic step towards an historic event, namely, the meeting of two great branches of the Russian people who were divided politically in Europe. From the time Captain Bering, the first great Russian who crossed the Pacific in an amazing exploration, approximately a century and a half passed by to the time when the first Malo-Russi, brothers of the Veliko-Russi, crossed the stormy Atlantic seeking a vastly different thing from Captain Bering. They sought freedom from religious and political oppression and the blessedness of economic independence and a greater measure of security and opportunity. The impact of the meeting of these long separated peoples was

electrifying and vivid in its results. Therefore, in 1888 when Bishop Vladimir was appointed to take charge of the American territory, it is not surprising that his tenure of office was marked by the beginning of the voluntary movement of the Uhro-Russian and Galician back to the fold of the Russian Orthodox Church, the church of his forefathers.

The first group of Russians who became Orthodox and declared their nationality as Russians were a group of Uhro-Russians, who lived in Minneapolis, Minnesota. This is how it happened, and you will agree that truth is stranger than fiction and that seemingly haphazardly and very casually, life will create a momentous event.

In the old days, immigrant laborers had no other means of raising funds for maintaining their religious institutions but by collecting money among their own local group. When the resources among their own group were exhausted they went to another town or center where Russians could be found. At any rate, Rev. Alexis Toth, pastor of the Minneapolis church sent two of his reliable men to different Russian centers to solicit funds for their new church. They gradually worked their way westward. It was Easter time, a time of great joy and happiness for Russians as you all very well know. Strolling along the streets of San Francisco, they spied the three barred cross upon a bulbous domed church. Curiosity greatly aroused, they entered the parish house and to their utter amazement found a Russian bishop in charge. In an illuminating talk with him, they realized they were one of the same people.



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COMPLIMENTS OF

CHARLES V. ZAVODA

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Cleveland

Ohio



They immediately informed Rev. Toth of Minneapolis. He, being a fiery, zealous, fearless man, set out for the west coast personally to see what it was all about. As a result, he accepted the Russian bishop as his own in 1889. In this manner then the work of reclaiming our nationality and freeing ourselves from the clutches of the Roman Catholic Church was started, which, without our consent, forced its rules upon us and the union with the Catholic Church, in the year of 1686, through the treaty of Brest.

With Minneapolis taking the first step, the news spread like wildfire and one group after another declared themselves Russians. Especially, after having realized that no imprisonment, torture, or other inquisitions were to follow in the land of the free although methods of persecution peculiar to this land and the only kind possible to put into effect here were practiced; such as the seizure and confiscation of their churches, ejection from the only insurance association then in existence called the "Sojedineniye", intimidations, bodily violence and even murder,

Bishop Vladimir's stay was short but forceful and decisive. Bishop Nicholas followed who continued this remarkable work ably and enthusiastically assisted by Father Alexis Toth,



ARCHBISHOP TIKHON  
1906

now of Wilkes Barre, Pa. He rightly earned the title of "Batko Amerikanskoy Russi," Father of American Russia. He did not neglect Cleveland either. He made two visits to our city; one sometime before 1895, the exact date of which was impossible to ascertain, and one in 1896 after the first church was completed and before there was a regular pastor. In 1898 Bishop Nicholas was transferred to Russia. About this time, the Russian immigration mushroomed everywhere and many churches were started.

Following Bishop Nicholas, the newly appointed Archbishop was Tikhon, a man of great wisdom and noble character, who later became Patriarch of Russia and who died in imprisonment enforced upon him by the Soviet Government. During his wise leadership, the Uniats flocked to Orthodoxy and not one parish would have been left if the dreadful first World War had not occurred and the pursuant revolution of 1917.

#### B—DISTRIBUTION OF THE RUSSIAN COLONIES IN 1898

The tide of the immigration rose very high. A large population changed its homeland and settled in the new. The great majority anchored in Pennsylvania. They substituted the Irish workers in the coal mines and many are the tales they tell of the atrocious way the Irish immigrants treated them, and to this day the Irish are not generally loved by the first generation of Slav immigrants who clearly recall the indignities and cruelties they were subjected to. The mine owners also were not very generous to our people and often they were fleeced by the company, both through the medium of rent, as they occupied company houses, and through the groceries and mining equipment bought through their stores. Of course, their wages were poor, not to mention their working conditions. The drab acrimonious part of their lives was offset by their social life with each other, their feasts, their holidays and other forms of merry making and most assuredly their sense of humor. The Slav is not without it contrary to the popular opinion and many are the amusing tales recounted of this period of their lives which have almost become legends.

Another portion settled in and around New York in the great manufacturing centers of New Jersey, New York and New England. A small overthrow chose Chicago and Minneapolis. This wide distribution is due, as far as can be ascertained, to the fact that industrial agents would meet the immigrants at the old Castle Garden, New York and urge them to take jobs in the particular industry the agent represented.



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### ST. THEODOSIUS RUSSIAN ORTHODOX CEMETERY CHAPEL

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After a few received work in a certain location, they corresponded with those left at home and oftentimes helped each other to finance removal to the new country. In this way, they attracted more and more men, who when their earnings and savings allowed, sent for their wives and children who were left behind.

All over the country their life began almost simultaneously. They became economically more prosperous, began to build churches, organized societies and schools. In the beginning all of the churches were Uniat but the religious warfare stirred upon these shores created much strife. The average third generation American will find it hard to understand the difficulties, the persecutions and would be more than amazed if the truth were disclosed in its entirety.

#### C—CLEVELAND

Cleveland naturally received its quota of pioneers. The first person who settled here was Dimitri Matey. He was instrumental in influencing Mr. John Udics to settle here. Mr. John Udics was quite a character. He came from the village of Beloveza in Carpatho-Russia. Inhabitants of Beloveza were traders. They traveled into Russia proper selling baskets. Mr. Udics was such an itinerant merchant and his wanderings carried

him far and wide, deep into the heart of Russia, as far as Nizhny-Novgorod. Here he sold his baskets at the great historic fairs.

From such a small start, the Russian group grew. Gradually, more people seeped in from the coal mines of Pennsylvania. They all lived in the notorious hay market district long since vanished into rightful oblivion. A small number of these settlers deserted the east side and established new homes on the southside, once known as Lincoln Heights. They worked on the Nickel Plate Railroad or in the steel mills of Newburgh and Cuyahoga Valley. In 1895 when Mr. John Maharidge arrived in Cleveland, he found this small nucleus of Southsiders, about 25 in all, including single and married men and their wives. He was the first leader and organizer, who had the creative spirit that welded the settlers to act together, who encouraged the faltering and timid as indeed it took courage to renounce Unia and to accept Orthodoxy. He came from Mayfield, Pennsylvania where the news of Father Toth's preaching had penetrated. Dissention arose high and hot among the recipients. The tension became so great that the leaders of Orthodoxy were in jeopardy and in danger of bodily injury. It is easy to recall an extremely tall old maple beadstead which my mother



**Best Wishes**

ALEX A. RUSYNYK  
JULIA RUSYNYK  
STEVEN A. RUSYNYK  
ELIZABETH RUSYNYK  
LEONID RUSYNYK  
LEONELLA RUSYNYK  
LEONORE ELIZABETH RUSYNYK

**In Memory of Our Parents**

**John and Mary Maharidge**

Dr ALEXANDER MAHARIDGE  
JULIA CHEREVKOFF  
VERA MAHARIDGE  
ANN ZMECEK

**Mr. and Mrs. Fedor Popowchak with their  
son John who was killed in France  
Septemer 16, 1944**



**REST IN PEACE**

**ВЕЧНАЯ ЕМУ ПАМЯТЬ**

**Our Parents**

**William and Anna Kurilko**

JOHN and PETER KURILKO

**BEST WISHES**

**Dr. Edward Gauly**

**Mrs. Anna Rusynyk Gauly**

Dedicated to my deceased Parents and  
Brothers Anthony, Marie, Alex and Andrew  
and my deceased relatives  
also

Dedicated to my Brother John  
and my living relatives

**Bogdan Naglowsky**

**In Memory of Our Father and Husband  
JOHN FERENCZ, Sr.**



ANNA GRACON  
ELIZABETH RUSYNYK  
ELIZABETH FERENCZ





ONE OF THE FIRST GROUPS OF ST THEODOSIUS RUSSIAN  
ORTHODOX CHURCH OFFICERS

drew up before the windows of the children's bedroom. It covered the window completely and thus it saved them from the stones which were frequently hurled at it. Because of this agitation, John Maharidge fled from Mayfield seeking sanctuary in a more hospitable place. The group he found in Cleveland are the original charter members and founders. They are the following persons:

|                  |                 |
|------------------|-----------------|
| Dimitri Matey    | Alex Rusynyk    |
| John Udics       | John Warholiak  |
| Steven Kapitula  | John Nestor     |
| Andrew Boryk     | Wasil Kurilko   |
| Wasil Scuba      | Steve Kasych    |
| John Maharidge   | John Slota      |
| John Mudrik      | Michael Ferencz |
| Adam Hromoga     | John Ferencz    |
| Peter Nalesnik   | Andrew Ferencz  |
| Timothy Mayhrich | John Kachmarik  |
| Daniel Klimovsky | Alex Homik      |
| Andrew Kivko     |                 |

All were fearless and intrepid, endured scorn, and threat of personal assaults. They sacrificed their time, services and money unstintedly and did not question "what will I get out of this". Easter time rolled around again. You know what it means to us. Notice how many times the Easter holidays played an important part. The question uppermost in their minds was to get certain church rights performed for these holidays. At this time there was and still is in existence the St. John's Hungarian Greek Catholic Church on Buckeye Road. That was the next best to their own. So a committee was selected to interview the priest who spoke little Russian to them. His name was Rev. Chuhovich. He agreed to perform the services and invited them to his church. They attended and part of the services were conducted in "little Russian" for the visitors, but as the parish was fast becoming "Magyarized", which was distasteful to the Russians, then and there the determination crystallized to build a church of their own.



---

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OFFICERS OF ST. THEODOSIUS RUSSIAN ORTHODOX CHURCH  
IN ITS EARLY HISTORY

They held their first meeting at the home of John Maharidge at West 5th Street, then known as Hershel Street. All preliminary activities were held in great secrecy, but somehow news of the movement reached unexpected places and two people appeared to take active and enthusiastic part. They were the only Uhro-Russes present, Dimitri Matey and John Udics. They wrote a letter to Bishop Nicholas asking advice. He responded by sending Rev. John Kachuroff of Chicago to visit them in person. He advised them to start a lodge first. By this time, they had become known as "Moskals", "Katsaps", "Tartars", "Schismatics" and were receiving unfair treatment from the Uniat Sojedeninije of which they were all members. They immediately complied with Rev. Kachuroff's advice and a lodge of their own was organized. The lodge was that of St. Nicholas, which later on became the Cleveland unit of the National Organization of the Zaimopomoschi. All preliminaries accomplished at last, they were ready to develop a parish.

They sought further advice from Bishop Nicholas. To expedite matters he sent us a visiting priest, the Very Rev. John Niedzelnitski. After his initial visit to Cleveland, he came at regular intervals. He was housed at Mr. John Maharidge's home and later at Mrs. Klimovsky's

home every time he came. At each visit a liturgy was held at the home of John Nestor.

Plans to build a church followed rapidly and a modest little edifice was soon erected on the corner of West 6th Street or McKinstry Street and Literary Road. As they were surrounded by hostile people, even the lumber delivered for construction was stolen and the next delivery had to be guarded by night until the completion of the little structure. Each man who could, took his turn for guard duty at night. After the windows were installed, they had to be constantly replaced because of vandalism. The people however carried on unremittingly and the parish grew in pace numerically and financially.

The few women in the colony were just as dauntless and fearless as their men. They took turns scrubbing and cleaning the church, washing and ironing the altar vestments. Mary Maharidge baked the prosfori for every liturgy for ten years without one cent of remuneration, asking for none nor expecting any. The men took turns collecting church funds and doing anything else needed to be done. When their own resources were exhausted, they "hopped" freight trains to other towns to solicit funds from other parishes. Every cent donated was given to the church. They had no expense accounts, they did not even believe in them.



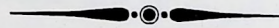
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On such an expedition went Michael Ferencz. He loved to recall the time he had and the money he brought back full and intact minus an expense account. When confronted with the problems of leaving Unia and joining Orthodoxy, he reasoned it out this way, "Riba za Ribom", "Rak za Rakom", Ptak za Ptakom", "Ta i sin za otcsom".

Andrew Boryk is full of tales of the old days and can give his listeners a spark of the old fighting spirit, if you but cared to listen to his retelling of them.

It is not surprising that Mr. Timothy Mayhrich was interested in the organization of a fraternal lodge. The sick benefit due him was refused a "Moskal" by the Uniat Lodge. At one of the meetings held at their home, the first pledges and donations for the church were made.

Mrs. Anna Kapitula continues to this day the self-sacrificing spirit of the old timers and has remained throughout her entire life a generous contributor to old St. Theodosius.

The youngest and most lively living member is Mrs. Anna Dupay, the former Mrs. Anna Scuba. She recalls many events clearly and

distinctly and has been of great assistance in establishing facts and clearing doubts.

In the tiny cozy church within a few months after its completion, a happy event took place fraught with significance and high hopes. It was October 19th, 1896. Bishop Nicholas was honoring his new parish with a visit. During the liturgy he ordained, Victor Stepanoff as Deacon. He was the former teacher from Allegheny, Pa. Two days later, October 21st, Stepanoff was ordained priest in Pittsburgh and was returned to Cleveland to become the first regular resident pastor.

In 1896 a new saint was canonized in Russia—St. Theodosius. The people wished their new church to be called St. Nicholas' Church but Archbishop Tikhon prevailed upon the people to call the church, the church of St. Theodosius after this newly canonized saint, which ceremonies he had personally witnessed in Russia.

This event created a new need, a home for the pastor. One was found on West 7th Street. One of the prettiest streets in Cleveland at that time. Rev. Stepanoff carried on peacefully and progressively for five years, at the expiration of which time he returned to his native land, Russia.



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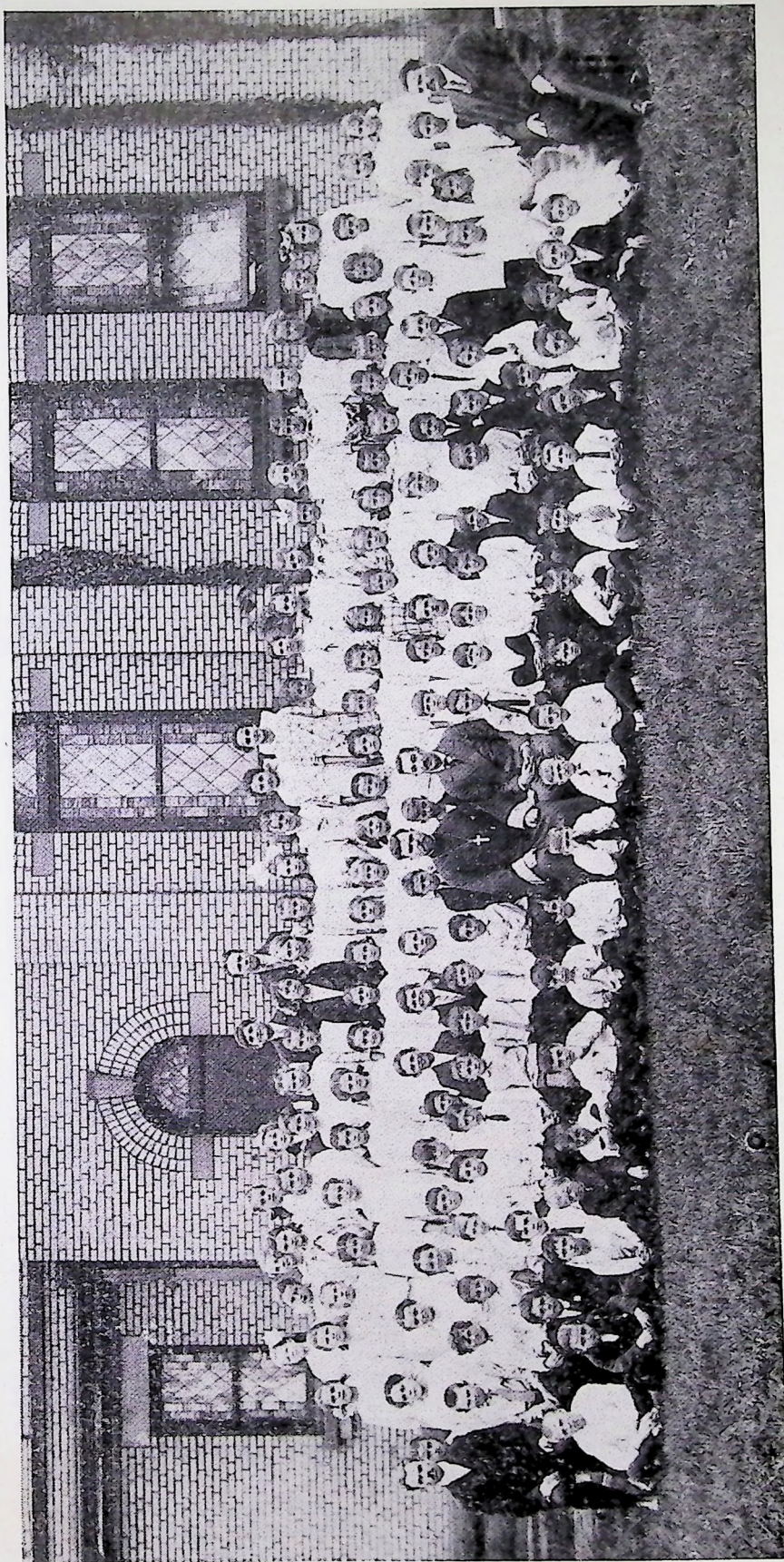
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During his stay, one more milestone had to be reached and passed, this one was the establishment of a religious school, and it was done. Mr. Andrew Chichilla was the first teacher. A friend and patron of the Russians, Mrs. Anna Chehayl donated a room in one of her properties in which to conduct school. The next teacher was Mr. John Ripich. He continued in the established footsteps for a period of some years. The school was located in his own home. He terminated his teaching experience on entering business.

In the year 1902, Father Jason R. Kappanadze was assigned the Cleveland parish. This is Father's story as he tells it supplemented with additions which Father's modesty leaves out. He found 13 or 15 families on his arrival. All of Father's parishoners were either Uhro-Rus or Galician. There was not one person from Russia. He says he found this small group very devoted to their forefather's religion. The people were very poor and worked as laborers for 10 or 12 cents an hour, twelve hours a day, seven days a week, in the steel mills and on the railroads. Their financial means were very limited. With the aid of the missionary fund, he was able to continue in the work. The missionary fund was furnished by the Russian Government under the reign of Nicholas II. Without the aid of this fund to advance and develop further was well nigh impossible.

Gradually the colony increased and its life centered completely around the church as no

one received any self expression from his work. Culture, education, mutual help both spiritual and financial, all came from the church.

The people were confronted with the fact that there was no place for a religious school, so a new location was being sought to fill the larger requirements of a growing colony.

At this time, the Convent of St. Joseph's of the Augustian Sisters was located at the foot of Starkweather Avenue comprising several acres of beautifully kept grounds, extending from Professor Street to West 7th Place, a short block past St. Olga Street and down to the bottom of the valley. At the bottom of the valley was a driving park, now the sight of the B & O Railroad yards, the Corrigan McKinney furnaces and the Clark Avenue Bridge. In those halcyon nostalgic days, this territory was a far cry from the dismal, smoky surroundings of today. The valley was a flat, green meadow on which many cows were tranquilly pastured. All along the hillslopes were luxurious vegetable gardens. Farther to the south were fields blossoming with violets in the springtime, followed by hosts of daisies and buttercups later on in the summer. In the distance, past the meadows at the foot of the hills, were nestled cool pleasant picnic grounds under tall shady groves of trees along side the old historic Ohio Canal. In this particular spot, the muddy Cuyahoga was clear and lovely. Its waters were haunted by canoeists. On summer days, great crowds thronged into the valley down University Street or West 7th Street



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driving horses and buggies and surreys "with fringes on the top" to watch the horses race around the track. Strains of band music floated enchantingly on the air. Grooms were busy exercising and watering the horses while children were busy peeping through the knot holes in the high board fence, a gay spirited bustling scene if there ever was one.

The convent grounds were tightly enclosed by high fences, the privacy of which was greatly increased by high thorny hedges, topped with dense shady trees impossible to penetrate even with the eye. Inside, the grounds were lovely. Could you enter, you would find vegetable gardens, orchards, shrubbery and flowers. The stone building in the center was large enough to accommodate all the needs of the people. In fact they were wondering how to put the entire building to use. Mr. John Ferencz somehow got wind of the fact that the Nuns wished to dispose of their property. He informed Father Kappanadze of the fact and soon they were busily negotiating to acquire the property. He took a great personal risk and mortgaged his own property to help matters along.

It was valued at \$30,000 and there were only 30 families, laborers with numerous children, and yet they had the astounding courage to go ahead with the project. Every family had

eight or nine children and the fathers only made \$2.00 per day at the most. The land comprised of 30 acres. How to dispose of it to make it pay for the debt incurred was a problem. An allotment was made of it. Two streets were cut through it and named St. Olga and St. Tikhon. The lots were sold, homes built, and thus the people were helped immeasurably towards prosperity and a partially secure old age.

A good piece of land was left, which later, as the need arose could be used for a new church and parish house. The stone building housed the priest, school and the church. The services were held upstairs on the second floor. In two or three years it became overcrowded and a new church was necessary. Many Russians were attracted to this colony because it gave them a chance to become home owners and insured advantages for their children which they desired.

A good religious school was immediately founded. Instructors with excellent education were imported from Russia. The first one was Gabriel Cherepnin, then Vasili Oranowsky and Vasili Vasilieff. The school was in session from 4 to 6 o'clock in the afternoon. The subjects taught were religion, the Russian language, Russian grammar, Russian history, reading and writing. All the children attended Tremont School during the day and Father Kappanadze cooperated with the principal, Augusta McClintock. All report cards were inspected by him, good grades encouraged and poor grades deplored. The reason for such apprehended. From 6 to 7 o'clock was the supper hour. From 7 to 9 o'clock were study hours, during which all Russian children were required to prepare their English lessons and in some cases help was given by the Russian teachers

Educational ambitions were instilled at the very outset and the Russian boys and girls were attending high school before the children of other nationalities on the Southside. To offset the influence of the street, Father Kappanadze used part of the church grounds for a playground. Swings were installed and other playground apparatus long before they became a municipal provision. Another activity was the choir, organized from the group of growing children from the ages of 7 to 13 or 14 years. They sang in church every Saturday evening, Sunday morning and Sunday nights and holidays. They had no time for anything else but these activities which were provided for at a great personal sacrifice by Father Kappanadze and his staff. They had plays, games, everything that today is considered modern and up to date.



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At this time there was no compulsory education law for intermediate education. If the people were poor and large families were the rule, the custom was to send the children to work at the age of 13. To break this precedent if a child had ability, he was sent to a private school for the summer, his tuition paid and thus a whole year was skipped making a child too young to go to work, thus forcing his enrollment in high school. When once enrolled in high school, it was more easy to keep it there. The trick worked. People gradually became accustomed to the idea of giving their children a secondary education. To quote Father Kappanadze, "all sorts of conscientious efforts were made for the promotion of culture".

A girl's club was organized at that early date of which Father is very proud to this day. It probably was the first group of its kind among immigrants of any nationality. Societies for insurance benefits were started. Newspapers were published, and a special activity for the old folks was developed, a temperance society, one which was unique to the Russian colony of Cleveland. As time went on, Father Kappanadze became national president of the Zaimopomoschi, a fraternal organization. Because of his skill as an educator, one more duty was thrust upon him. He was to head a boys school called the "Bursa".

Boys from all over the U. S. A. came to be educated in it. During his administration, his church prospered and grew until the year 1908 when he felt the call of his native Georgia.

The next priest to succeed Rev. Kappanadze was Rev. Vasili Vasilieff from 1908 to 1909. Then Rev. John Chepeleff stayed through the year 1909. The outstanding accomplishment of his administration was the purchase of the cemetery on Ridge Road. Mr. John Ferencz's services of leadership were again highly sustaining in the fruition of this project. In business deals for the church he was the most able, qualified and willing. Matching John Ferencz's zeal, Peter Kormos stepped into the foreground by assuming the mortgage for the purchase of the cemetery. The Very Rev. Basil Lisinkovsky became the pastor of the parish in 1910. He remained ten years as its head and was very much admired for his handsome physique and his baritone voice. His work was chiefly marked by the construction of the new Cathedral as you find it today. The choir was making good progress. The youthful singers were now grown men and women and they really began to appreciate the patterns set in Russia for church choirs and began making strides toward reaching this high level. Following Rev. Lisinkovsky was Rev.



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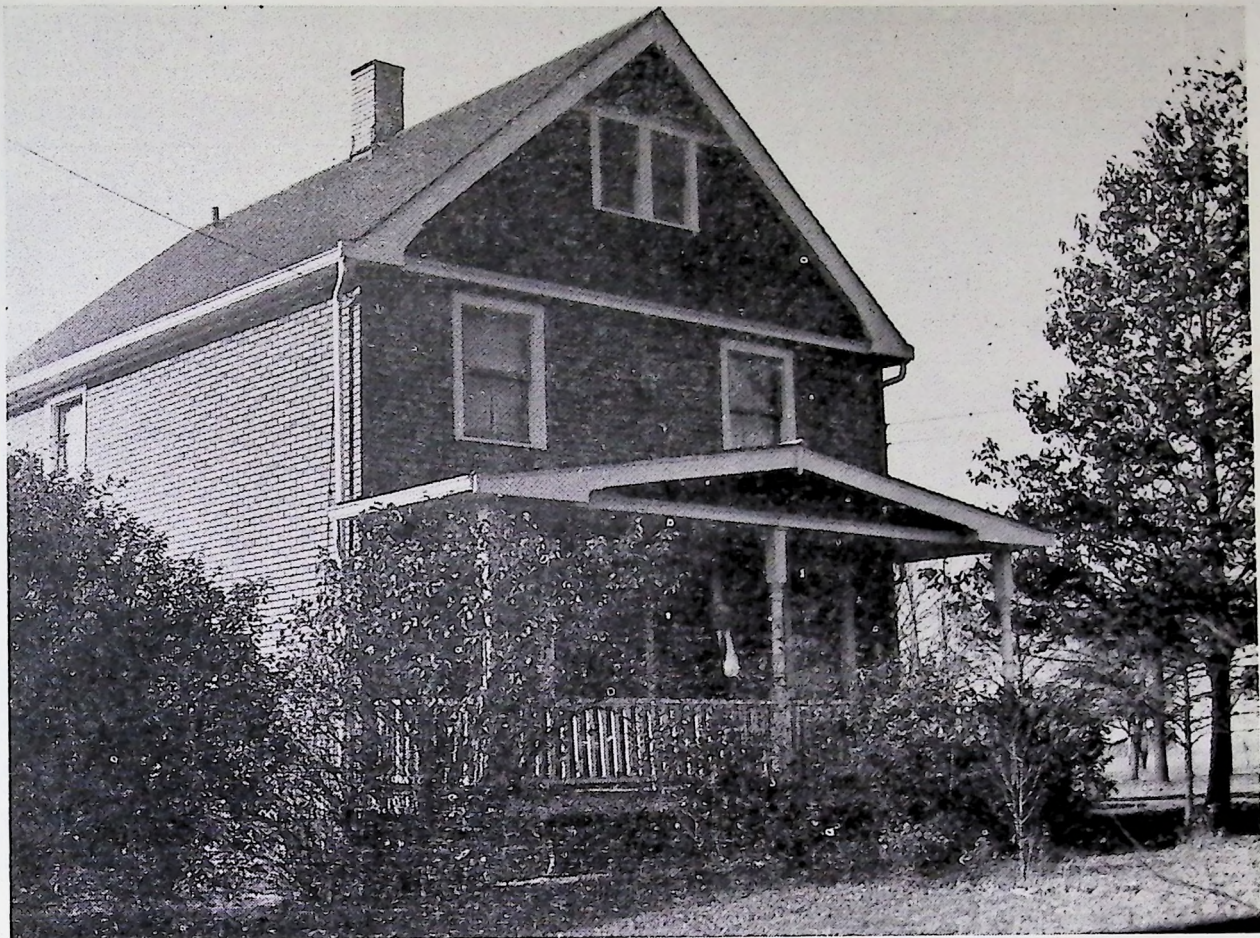
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Petrowsky, Rev. Alexander Kukulevsky and then the second advent of the Very Rev. Jason R. Kappanadze. His biggest job the second time was to eliminate the church debt of \$40,000 with which he was confronted. This was fulfilled to the penny. The church was redecorated, the choir elevated to a new high never attained before, besides many other duties and achievements over a long period of two decades.

We cannot overlook the following organizations, the Order of St. Vladimir and St. Mary's Altar Society whose sole purpose is to assist the church in its work.

There is much more detail and there were many more participants in the complicated pattern of the growth and development of St.

Theodosius on Starkweather Avenue in the first years of its life. It would be too lengthy if everything were included. It is a distinctive landmark of the city of Cleveland, which has left its imprint on the life of our city, most particularly and potently on the artistic side, both in music and art. The choir has made Russian church music familiar to the whole city and has helped to introduce acapella singing into the life of America. There is hardly a season in which the church is not photographed or painted in oils or watercolors by some artist for the May show. Its spiritual accomplishment cannot be measured. We wonder what the next 50 years will bring. It will bring what we want it too. It is up to us we know.

Julia Maharidge Cherevkoff

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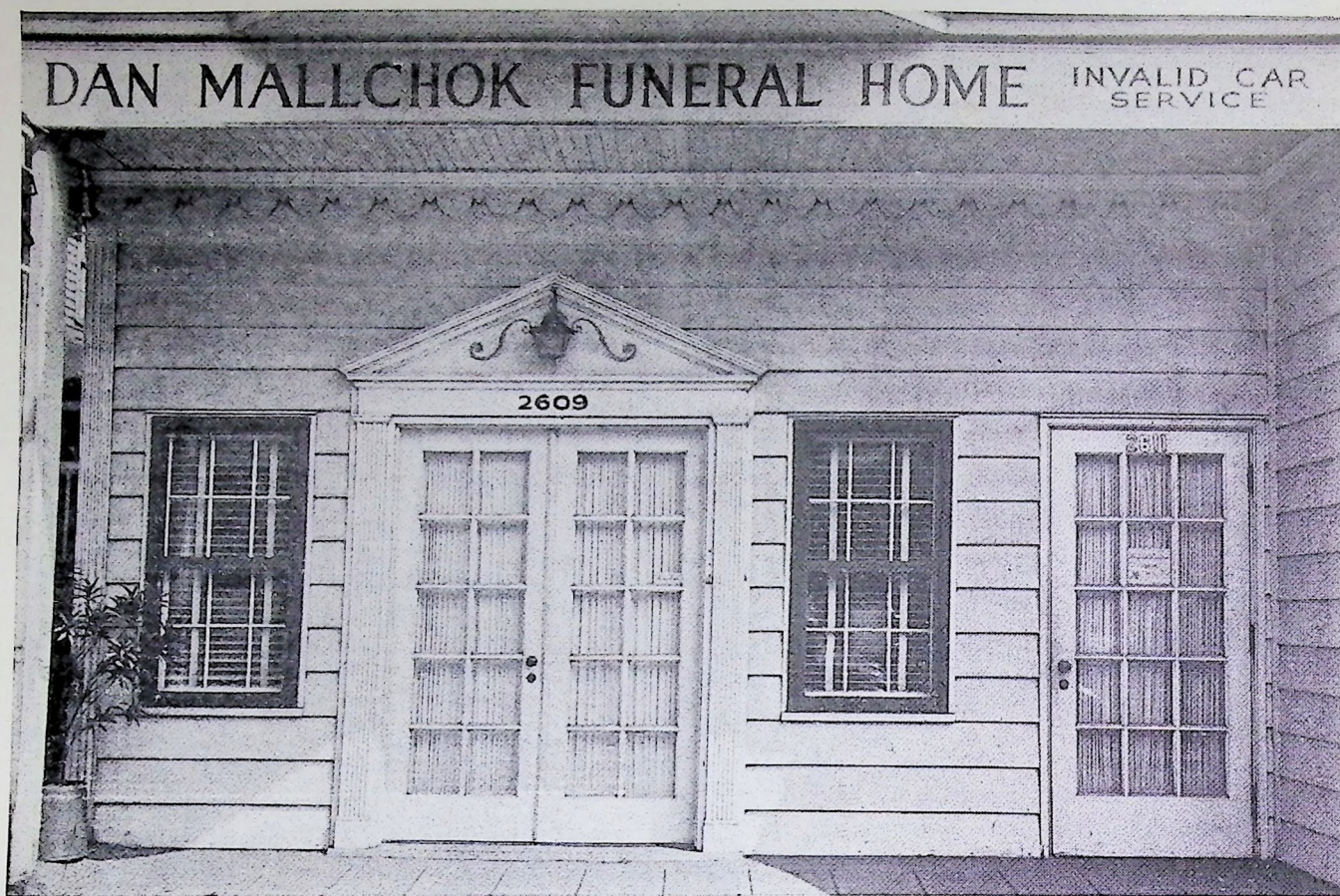
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## A Short History of St. Theodosius Church Choir



ONE OF THE FIRST ST. THEODOSIUS RUSSIAN ORTHODOX CHURCH CHOIRS

The parish of St. Theodosius was organized in 1896. The membership consisted of a mere handful of people, say around twenty-five. They struggled along under the guidance of an itinerant preacher, the Rev. Niedzelinski, who came to Cleveland periodically all the way from Pittsburgh, continuing thus for about a period of one year, after which the church was assigned a regular resident pastor.

In 1902 Rev. Jason R. Kappanadze was appointed rector, fresh from missionary activities in Alaska. Under his direction, order, growth, development and organization sped forward by leaps and bounds. In addition to all regular activities that are the usual part of a pastor's duty, a church choir had to be organized. As no organs are accepted in a Russian church, a prime requisite for any Russian church service is an acapella choir. That is the reason for their becoming originators and developers extra ordinary of acapella singers.

Long before the advent or thought of

children's choruses in the primary grades of public schools, way back in the beginning of the 20th century Rev. Kappanadze organized a children's choir to sing in the church as grownups were not available. Their ages ranged from six to fourteen years. They sang in parts first and second soprano, first and second alto. As they grew older tenor and bass were added. They sang at every vesper service and Sunday liturgies. Of course, the music had to be simple.

The first director was Gabriel Cherepnin, who arrived from Russia to take his post in the year 1902, a few months after the pastor's arrival. Three years later Vasili Oranovsky assumed the position. In 1908 the work was continued by Vasili Vasilieff. All these men were graduates of Russian theological seminaries, with full training in teaching and religion.

In 1908, Rev. Jason R. Kappanadze returned to Europe. He was succeeded by the Reverends Vasilieff, Chepeleff, Lisinkovsky and Kukulevsky.



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One of St. Theodosius' Church Choirs in its early history

During the pastorate of Rev. Basil Lisinkovsky, the choir began to distinguish itself. The child singers had reached the prodigious age of teen-agers, they had grown up. They were making a stir outside Russian circles. They made outside appearances and the church became a mecca for visitors interested in the unique in music. Rev. John Tertichny was the most successful leader of that period.

In the meantime Russia entered the World War, suffered the horrors of a terrible revolu-

tion. To escape the relentless persecution of the church by the bolsheviks and facing certain death and imprisonment, Rev. Kappanadze and his family were able, with the aid of friends who remembered his former valuable service, to escape to America. He became pastor of St. Theodosius Church once again in 1922 which post he occupies to date.

Naturally with the terrific exodus of White Russians from their native land, a long line of refugees, to the tune of about 2,000,000 people flowed steadily away from the shores of Russia

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in all directions, east, west, north and south. They were the first group of people to be dislodged from their mother country. Many of these reached the hospitable shores of America. Among them were men of high calibre and superlative training. Such an one was Evstafy Evgenievich Gnatovsky, a strikingly handsome and talented musician. At the time of the collapse of the imperial government of all the Russia's, he was in service at the Russian embassy at Denmark. He returned to Russia. During the revolution, he narrowly escaped death many times. Due to intense suffering and privation, his health was seriously impaired. On arrival in America in 1922, he became choir director. He was a fine singer and excellent violin player. Under his direction St. Theodosius became a noted choir. It was rated first among Russian church choirs. To our keen disappointment, we could not keep him for a long period of years because of his ruined health. He passed away in 1932 leaving his work unfinished and a feeling of bereavement and keen regret among all those associated with him.

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His immediate successor was a refugee from the bolshevik revolution, a Don Cossack. He fought in World War I and was wounded six times. He is descended from a long unbroken

line of priests for twelve generations back. His father was the only one of the long line to break the precedent to become a church choir director instead. He became one of the topnotch directors of the six or seven of the best in Russia at that time. His son followed in his footsteps. Under the tutelage of Rev. Andrew P. Glagolev, the choir enjoyed and maintained its former status and reputation. In addition Rev. Glagolev established a very fine musical library of church music, the best the Russians had in the U.S.A. He is very adept in arrangements, something he still continues to do for the Federated Russian Orthodox Clubs. He published two volumes of folk songs for the Federated Russian Orthodox Clubs. A third volume was edited by him, one of liturgical music. This edition will prove invaluable to many Russian churches. During his time from 1932 to 1941, the choir had the reputation of being the best church choir in our city. He left the ranks of choir directors to become a priest. At present he is the pastor of Sts. Peter and Paul's Church in Lorain, Ohio.

Alexander Magnitsky served in the same capacity from 1941 until 1944.

In the very early spring of the year 1945 with Easter just peeping around the corner, there arrived the newest and most recent choir director, Valentin Chijeff, another Don Cossack, former member of the original unprecedented inimitable Jaroff's Don Cossack Choir. It's history is his history, with its countless shifting scenes, its auspicious concerts rendered in every

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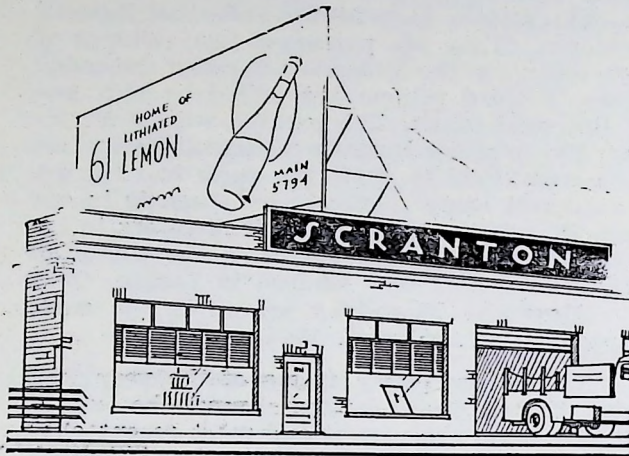
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The present president of the choir is Michael Fill, vice president, Mrs. Anna Vorobel, secretary' Mrs. Anna Bennett, treasurer, William Naglosky. Some of the past presidents were: Nicholas Kappanadze, Roy Kappanadze, Mrs. Julia Maharidge Cherevkoff, Michael Danko, Andrew Guzay, Mrs. Anna Bennett and Mrs Ann Maychrich.

In closing it would be appropriate to mention that the church choir has always been and is composed of singers who are volunteers, who sing absolutely gratis and many of whom have sung for a period of 20 years or over. For a long period of years, the choir has appeared in many organizations both civic, church and school, without receiving remuneration whatsoever, asking for none and expecting none and glad and proud to render the service. We feel we can say in modesty that one of the Lasting influences the Russians have brought with them to the United States of America is their beautiful church music and service and their wonderful acapella choirs.

Julia Maharidge Cherevkoff

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also

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Established 1929



## Chronological Data

The following data was unearthed from the record files of the St. Theodosius Church.

### Bishoprics

1797 — Unalaska      1871 — San Francisco  
1840 — Sitka          1898 — New York

### Administrative Bishops

1. Archbishop Nicholas
2. Archbishop Tikhon—later Patriarch of Russia
3. Archbishop Platon
4. Bishop Evdokim
5. Bishop Alexander
6. Metropolitan Platon
7. Metropolitan Theophilus

In 1897, the first Russian Orthodox Catholic Church in Cleveland was consecrated. Visiting pastor, Very Rev. John Niedzelnitski.

### Pastors of St. Theodosius

1897 - 1902—Rev. Victor Stepanoff  
1902 - 1908—Rev. Jason R. Kappanadze  
1908        —Rev. Vasili Vasilieff  
1910 - 1914—Rev. Vasili Lisenkovsky  
1909        —Rev. John Chepeleff  
1915        —Father C. Karpenka  
              Rev. Arcady Petrofsky  
              Rev. Vasili Rubinsky

The above three replaced Rev. Lisenkovsky during his one year leave of absence.

1915 - 1920—Rev. Vasili Lisenkovsky  
1921        —Very Rev. Alexander Kukulevsky  
1922        —Very Rev. Jason R. Kappanadze

### Teachers - Choir Teachers

1898        —Andrew Chichilla  
1899 - 1901—John Ripich  
1902        —Gabriel Cherepnin  
1905        —Vasili Oranovsky  
1907        —Vasili Vasilieff  
1908 - 1913—Nicholas Samosayko  
1913 - 1914—Alexander Varlashkin  
1915        —Rev. John Tertichny  
1916        —Deacon Vasili Pavloff  
1917        —Michael Tidik  
1919        —Andrew Kandiba  
1920        —Dimitri Slutsky  
1923        —Stephen Sichuk  
1924        —Evstafy Gnatovsky  
1926        —Rev. Gregory Gliebov  
1927        —Rev. Joseph Vorobyev  
1928        —Evstafy Gnatovsky  
1932        —Rev. Andrew Glagolev  
1941        —Alexander Magnitsky  
1945        —Valentin Chijeff

### Church Council

1896

|                 |             |
|-----------------|-------------|
| Michael Ferencz | John Mudrik |
| John Udics      | John Nestor |

1898

|                       |                |
|-----------------------|----------------|
| John Udics, president | Peter Nalesnik |
| Michael Ferencz       | John Nestor    |

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## Chronological Data

### Presidents of the Church Council

1900 —Daniel Klimovsky  
 1904 —Stephen Kasych  
 1906 —Anthony Naglosky  
 1907- 8—Andrew Sudyk  
 1909-15—John Stofan  
 1916 —Alex Rusynyk  
 1917 —Peter Kormos  
 1918-20—John Stofan  
 1921 —John Maslanka  
 1922 —Fedor Popovchak  
 1923- 4—Michael Bowolak  
 1925- 8—Gregory Romanovich  
 1929-30—William Hricuk  
 1931-32—Andrew Kasych  
 1933 —Stephen Kivko  
 1934 —Michael Kormos  
 1935-38—Stephen Kivko

1939-40—Cyril Bunevich

1941 —Peter Olshevsky

Members of St Theodosius Church as recorded  
in the records

1898

|                  |                  |
|------------------|------------------|
| Alex Homik       | Andrew Boryk     |
| Michael Ferencz  | Stephen Kasych   |
| John Slota       | Timothy Mayhrich |
| Wasil Scuba      | Vasili Kurilko   |
| Daniel Klimovsky | Vasili Mudrik    |
| John Maharidge   | John Ferencz     |
| Fedor Popovchak  | John Ksenich     |

1899

|                |                  |
|----------------|------------------|
| Dimitri Matey  | Andrew Kostik    |
| Anthony Gracon | Stephen Kapitula |
| Fedor Katzan   | Peter Haburchak  |
| Adam Hromoga   | Andrew Ferencz   |
| Andrew Sudyk   | Michael Slota    |

Michael Shirak

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## Chronological Data

The following organizations came into existence at the same time as St. Theodosius Church  
St. Nicholas                      Holy Trinity

The following two organizations work solely for the church

The order of St. Vladimir was organized in 1937 with Nicholas Kappanadze as its first president.

The present officers are:

President.....Ignatius Sudnick  
Vice President.....Nicholas Supina  
Secretary.....Mildred Cashmir  
Treasurer.....Anna Yaroma

---

St. Mary's Altar Society was organized in November, 1941 by Mrs. Mary Fedak. Mrs. Mary Zavoda and Mrs. Pauline Yaroma. Mrs. Vladimir Walchonowicz was the first president with Mrs. Mary Fedak as secretary.

The present officers are:

President.....Mrs. Mary Mallchok  
for the past 4 1-2 years  
Vice Pres....Mrs. Agnes Walchanowciz  
Secretary.....Miss Anna Olah  
Treasurer.....Mrs. Anna Galen

---

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# Members of St. Theodosius Cathedral who have served or are serving in the armed forces of the United States

## Veterans Who Gave Their Lives



Alipashoff, Thomas C.  
Ballo, Dan  
Ballo, Paul  
Ballo, William  
Demianchyk, Peter  
Dudich, Stephan

Kredic, John  
Krupitzki, Peter  
Loika, Alex  
Maichryc, Harry  
Mudry, Andrew  
Nagosky, Peter  
Parhamovich, Paul L.

Patchen, Nick  
Popowchak, John  
Popovich, John  
Teresko, Alexander  
Unich, Michael  
Zavoda, Michael



## SERVICE WOMEN

Amdich, Mildred  
Baiko, Annette  
Benderoff, Olga  
Dimitruk, Verna  
Dziama, Esther  
Endzevich, Marie  
Geletka, Mary  
Koban, Howard, Pearl  
Morgan, Mary  
Mucha, Anna  
Sabat, Juliana  
Sekerak, Dorothea



Abramovich, Thomas  
Abramovich, William D.  
Aksenczuk, Peter  
Adamovich, Anthony  
Andreykovich, John  
Arden, Andrew  
Arden, Peter  
Bakaletz, Alex  
Bakan, Dimitry  
Balanchuk, Lawrence  
Balasz, Alfonse  
Ballow, Alex

Ballow, George  
Baninski, William  
Barna, Demetro  
Barna, John  
Barna, Peter  
Basha, John  
Basha, Michael  
Pasista, George  
Basista, John  
Bawolak, Edward  
Bazeldis, Andy  
Bazelides, Frank  
Bazelides, Joseph  
Bazilevich, William  
Bibel, William S.  
Biben, Charles W.  
Blinn, Jerome J.  
Bohdan, John  
Bohdan, John J.  
Bohdan, Nick  
Boroway, John  
Bunevich, John  
Bunevich, Daniel  
Bunevich, Raymond  
Bunevich, Stevan  
Bunevich, William  
Butch, Paul  
Butch, William  
Byndas, Michael  
Calta, James A.  
Cashmir, Fred  
Ceresheko, George

Cheusoff, Eugene, Victor  
Chlam, Frank  
Chlam, John  
Chlam, Nick  
Choma, Mike  
Chychlyk, William  
Clements, Andy A.  
Clements, Andrew J.  
Clements, John G.  
Cookson, Clayton  
Cooper, Andrew  
Cooper, William A.  
Craftonock, George  
Croftchonok, Walter Wm.  
Daniels, William  
Danilus, William  
Danko, Michael  
David, Michael D.  
Davis, J. J.  
Demianovich, J.  
Demitruk, A. P.  
Demitruk, George  
Demitruk, Peter  
Dobrinsky, John  
Dobrovic, Andre  
Dorko, Steve  
Dribus, John  
Dubiaga, Michael  
Dubinsky, Michael  
Dulius, John  
Dupay, Stephan  
Dziama, Peter



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Dziama, Raymond  
Dziama, Steven  
Dziroba, Joe  
Dziorba, John  
Eschenauer, Paul  
Evanich, Metro  
Evansa, Joseph  
Fechuck, Andrew  
Fechuck, Philimon  
Feckanin, John  
Feckanin, Michael  
Fedak, Dan W.  
Fedak, John W.  
Fedak, William  
Fedio, John  
Felon, Julius  
Felon, Leon  
Ferencz, George  
Fester, Joseph Henry  
Fill, Fred  
Fill, George  
Fill, John  
Fritsky, Sam  
Gabor, Charles  
Gabor, Michael  
Gabor, William  
Gall, Emil  
Gelitka, Frank  
Giba, George  
Gill, Andrew  
Glagola, Andrew  
Glagola, George  
Glagola, John  
Glagola, Joe  
Glagola, Michael  
Glushenk, Geoge  
Gluss, Alexander  
Gracan, Anthony  
Gratson, Michael  
Grecenuk, John  
Grechney, Nester  
Grechny, Peter  
Grega, Joe  
Gregorcic, William  
Grigalcik, M. C.  
Grisak, Andrew J.

Grisak, Nicholas  
Grisak, Steve J.  
Grossnickle, Ralph E.  
Gryskewich, John  
Gryskewich, Mike  
Gryskewich, Paul  
Gulick, Mike  
Gusley, John  
Gusley, Joseph  
Hass, Alex  
Harliski, Alexander  
Harlinski, Leo  
Harlinski, Peter  
Haulth, Russell L.  
Haverlock, Andrew  
Hawley, Walter F.  
Haysak, George  
Haysak, John  
Herasuta, Michael  
Herasuta, Russell  
Hluchenko, George  
Holodnak, Joe  
Homa, Alex  
Homa, John  
Homick, John  
Homick, John  
Homick, Pete  
Homick, Steve  
Homik, William A.  
Homik, Mike  
Homyk, Peter  
Horval, John  
Hotz, John  
Hotz, Andrew  
Hotz, Mike  
Hotz, Peter  
Hotz, William  
Hricik, Andrew  
Hricik, Steve  
Hrusch, John  
Hunchak, Charles  
Ivano, Nicholas  
Jackson, H. T.  
Jemma, John  
Kaminski, Jos. M.  
Kaminsky, Paul  
Kaminsky, Peter

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## Service Men's Names Continued

Kanchuk, John  
Kappanadze, Roman J.  
Kaptuh, Paul  
Karpowicz, Walter J.  
Kasych, Dan  
Kavulis, Mike  
Kay, Thomas Gregory  
Kazan, Peter J.  
Kazura, Walter  
Kefsky, Michael A.  
Kiefe, Alexander  
Kistech, John  
Kish, John  
Klimenck, Charles  
Klimenck, Peter W.  
Klisaroff, John  
Kobelak, Anthony  
Kobelak, Michael  
Kobelak, Stephen  
Kobys, Walter  
Komaneki, John F.  
Komaneki, Andrew J.  
Komanetsky, John  
Kornichuk, William  
Kos, Edward  
Kovach, Michael  
Koval, Mishael  
Kozak, Charles Nicholas  
Kozak, Harold  
Kozak, Nicholas  
Kozak, Sergei  
Kozak, William  
Krupitzki, John  
Krupitzki, Paul  
Kuklisin, John  
Kupar, George Jr.  
Kupar, John  
Kupar, Peter  
Kuchta, George  
Kurczyk, John  
Kures, Peter  
Kures, Sam  
Kures, Walter  
Kurilko, Peter  
Kushwara, Alfred  
Kuzkin, Myron  
Labick, Bill  
Labick, Frank  
Lapay, John A.  
Lash, Michael  
Lasko, Walter  
Laskovich, Joseph  
Lezak, John  
Lindsay, John A.  
Litnar, Nick  
Litvinuk, Daniel  
Lohanick, George  
Lohanick, Michael  
Loika, Serge  
Lynk, William  
Lyttle, John R.

Mack, William B.  
Macko, Michael W.  
Macko, William  
Magdos, Joseph  
Maharidge, Michael  
Maharidge, Steve  
Maharidge, William  
Maleski, Michael  
Mallchok, Michael D.  
Manning, Bob  
Manuk, Alex  
Manuk, Walter W.  
Maichryc, Frank  
Marko, Michael  
Matson, John  
Matjka, J. F.  
Matyas, Joe  
Maximuke, Peter W.  
Mayhrich, William T.  
Meczka, Nick  
Meczka, Peter  
Meczka, Walter  
Mikitka, Mike  
Miktuk, William  
Miller, Nick  
Miller, Peter  
Mironchuk, George  
Miziker, Joseph  
Mizenko, N.  
Morek, Mike  
Morek, William  
Morgan, John P.  
Moriak, Lawrence  
Mucha, Andrew Peter  
Mucha, John J.  
Mudie, John  
Mudry, Metro  
Mudry, Michael  
Mudry, Peter  
Naglosky, John  
Naglowsky, John A.  
Nester, Peter  
Nestor, John  
Obuch, Frank  
Obuch, John  
Olah, Charles  
Onechyk, Edward J.  
Packal, John A.  
Parhamovich, Philip  
Parhamovich, Walter  
Paskowski, John  
Patchen, Steve  
Pavlukovich, Michael  
Pawlak, Andrew  
Peters, Walter  
Petlowany, Harry  
Petlowany, John  
Petlowany, Paul  
Petlowany, Ted  
Petrinko, Nicholas



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## Service Men's Names Continued

Pich, John  
 Pich, William  
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